

M1948
Thursday- October 22, 197
Mrs. Permain's- Boston
Group II

~~CONFIDENTIAL~~
Must Remain in
Transcription Room

MR. NYLAND: So this we call then the second meeting in a little series of four. Last time we talked about what a man is, and perhaps the reasons why he wants to do something about himself. I think tonight we should talk about what is actual work. Next week I think we will have, if it is possible ^{an -- a a} ~~have a~~ meeting where you can ask questions. And the week after that I do not know what we will do. Maybe I will know next time when I come. When I say the week, ^R I mean two weeks, you know. So today, questions. Now you remember last time I suggested that when you have meetings after the Thursday that would be on Monday, then the Thursday following and again on the Monday. I listened to the first Monday and the Thursday. The second Monday, that is recently, I didn't get as yet, and only ⁱⁿ the copy from Ed this afternoon and I had no time ~~to~~ had no time to listen to it. I would like to listen to your meetings, particularly after I have been here. Because it will give ^{me} a chance to see what has penetrated in the discussion like when we had this first meeting. What, ~~in~~ in other words, ~~was~~ was left in you. I am interested in those who made inquiries to listen to it again. Because usually with a meeting of that kind there is much too much talk that you can not digest in one sitting and one listening and I think ^{it's} ~~is~~ important enough that you would listen to it again to see what perhaps you may have missed. Also, I think that when you have meetings on your own when I am not here and you have questions, if then ^{if} ~~if~~

can listen to such a tape, I would learn a little bit more about you, particularly in the way you would formulate a question or what in your thoughts you might get stuck on. And then I can digest more or less what I think may be a suitable answer, so that ~~then~~ when I come then here, I will incorporate it and weave it in ⁱⁿ what we talk about. ^R It was good that I got a few questions from some of you. But of course having them only this afternoon and glancing through them again, there was not very much time and I don't even know who the particular persons are and then only by name. I know very little about the questioners and that is natural because I'm not a Bostonian and I'm not here so often. How much is dependent many times on the way a person asks a question? I say every once in a while it depends where it comes from. What is it that becomes questionable within yourself? If it is a purely mental one, of course it ought to be answered just in a mental way and let it go. If it comes from a deeper place, that you really are concerned if it is emotional; if it is actually a result of an experience that you are up against or that you really cannot understand; or if it is a question of something that you have experienced which is a little bit difficult to trace and sometimes maybe that you have a feeling— let's say you have fear, that you don't know what to make of it. Also at certain times questions must come up when you compare what you already have gone through and thought about. And then comes Gurdjieff as perhaps a new idea of certain kinds. And sometimes ideas which ~~are~~ familiar to you because they have been given, not necessarily in the same form but as the same principle. What will you have to think about that in comparison to Gurdjieff? And what is the reason that we think is-- that Gurdjieff gives you

more of an answer?

^P I will try to talk about the different things ^{that} you did have as questions. But it is necessary now, first to make a link between our first meeting and this one. Because it ^{is} ~~is~~ no use to continue to talk about difficulties in one's life; or the realization that what we have as our life really requires to some extent at least a certain insight and a way of how one could look at oneself without becoming ^{as much} disturbed. And the assumption is, ^{that} there is a slight disturbance to say the least. And it is something ^{that} you don't really want to live with unless you could solve it as a question. ^P Of course I ^{give} ~~have~~ said many times that a person who is interested in ideas of Objectivity ought to ^{be} like a living question mark. And that when this question mark is there as represented sometimes you may even compare it to a posture. ^{That} a person is carrying a certain load. That, when the question could gradually be answered, that the person could start to stand up straight and then the question mark is dissolved and he for himself because he is then straight — can walk towards an aim. Many of these ideas of course become quite allegorical and symbolic. And it is for each person a necessity of trying to apply it to their own life and this is always the greatest difficulty whenever one talks in a general way to a larger group with different people; with different makeup; different ways of being educated; different relationships and of ^{course} ~~course~~ different types; different aims and ambitions; and different wishes to sacrifice this or that or not ~~to~~ sacrifice it at all.

^P And now in coming back to this second meeting, I must assume that

you want to know something about Work. Because I ~~have~~ said it is not necessary to keep on repeating and describing our unconscious states. That can be very well left to anyone who is serious enough and who wants to become quite earnest about the possibility of ^{evolving} ~~evolving~~; that is, evolution is of course indicated first by the realization of a certain bondage and that evolution would set him free. And I think this question of being bound, I don't know if you understand it. I compare it to Gulliver, you know, being bound to Earth by the Lilliputians. And of course when one is bound to Earth it has to do with an Earth quality and you are tied down to it with little pegs and ropes; and the Lilliputians are your manifestations which are expressed in the form of whatever there is of the body taking on a ^{certain} form, either a posture or a gesture of your hands or arms or a movement of the head or even a movement of the body itself, and sometimes, as you know, we include expression on one's face. All of them, quite superficial. All of them belonging to your body, and of course because of that, belonging to what we call Earth. I think we mentioned a little bit about this kind of a solar system of the world of your own, ~~that~~ it really is, and to compare it ~~with~~ to what we can see outside. And using the Sun as a center of our present solar system which Gurdjieff calls ~~the~~ Solar System Ors, that then, being familiar more or less with the fact ^{that} the Sun exists and that we on Earth rotate around the Sun and not the other way; and that the planets are in between the Earth and the Sun itself. ^H Then when we start to compare it in order to bring it down to some kind of a better understanding with our own experience, we then start to say that that what a man is, is in reality also a solar system. And his own world-perhaps

you can call it a microcosmos if you like- in which then, the different parts of a person which are important and which we call a center which, I said last time, is not very, a very good word but at any event, it is indicative of that what is a difference between certain functions in a man. That then his physical body can be compared to the Earth. That what is his feelings and the combination of feelings even if some of the feelings are deep and become emotional, that that comparison belongs as it were to the conditions of planets which are circling ^{around} the Sun and where then they represent different states of emotions with which a man is familiar when he lives his life on Earth. That they are of course constantly connected with him the same way as the planets are connected with the Earth and that the Earth, in itself in the big solar system, has a very definite desire to become a real planet but for some reason is still held at the place where ^{as yet} ~~it~~ cannot be as a real planet, and cannot function as yet in an emotional state. ^P And this description of a physical condition of the Earth or the physical condition of the body becomes extremely important, because during our lifetime we only have to do with this body and after we die, that is, physically die, we have not any body anymore. ^P Now of course you can understand it a little bit that if it is necessary to have a body and if for some reason or other the body has to be used for a definite purpose which may be connected with the purpose of a man in his life, that he has to develop himself; or ~~has~~ ^{there} some form of evolution should take place and that in this attempt which a man ^{when} ~~who~~ is serious wants to attempt, that, then he finds that he is bound by certain conditions. That

as long as the physical body is there he will have a chance to try to understand the conditions which bind him. But as soon as he would leave this Earth and would ^{die} ~~be~~, then the physical body has no further meaning. ^W So if there is life in a man and perhaps represented in his feelings or in his mind, that then, this condition of not having a body ought to be replaced, either, in a spiritual level where the possibility can exist for the further development of one's feeling or emotions and also where the mind can become more and more conscious; or, one is apt to must to believe that if a man actually has that responsibility, he has to return again to a condition in which a body will function in such a way that it can be useful for understanding what we call his Karma. ^W Now that includes the question of recurrence and the question of reincarnation. And it is not really necessary to talk about it because we know very little about that. I think at the time when we die and if life continues to exist in some other kind of a place and probably you might call it even the planetary level, because that what remains in existence when a man does die physically is of course that his feelings and emotions can remain, (And also that whatever there is of ^{as} mental capacity, that it belongs from our standpoint to a world which we call spiritual and sometimes then is compared to a planetary world — in as — as the planets now represent. But it doesn't matter now because we have to consider our life as it is now and not to bother too much about the hereafter. When we get to that I think we will probably know. The question ^{and in what condition will we be at that time?} ~~is how will we get there?~~ ^W Because that becomes important. It is of course an obvious philosophy that when one sees bondage of a man, bound to Earth, that then the question of freedom indicates he should understand his bondage, and then, being a human as he

is, now should become a kind of a human which sometimes you might call superhuman. Or a human being which is not human in our sense of the word. What are the bondages of ourselves as our personality? We call them simply the manifestations. Because they are expressions of our life and they are apt to become habitual. They form within ourselves partly in the mind, also, kind of clichés and habit--habits--expressed in a physical way without even using the mind, but being then much more unconscious than even our ordinary thoughts are. And for that reason, considering this as an expression of oneself as a manifestation, that what becomes noticeable is the manifestation itself and is not life as we know it ought to exist within, but only an expression of life. ^P For that reason we consider manifestations like the moon, which ~~is not for the earth, not having light in itself but existing because light is reflected~~ ^{is reflected} to us. And the changed conditions in the different phases of the moon is exactly the same as we, from our physical standpoint, consider our manifestations which are also changeable and not always the same. ^P If we continue with that kind of allegorical explanation and the planets are our emotional states, that what is Sun should of course be our mind. And in that we know we failed. We talked about that last time, The mind in itself is practically nothing for the purposes of evolution. You might say it is a step that has to be considered after one considers the emotional states. And at first what is needed for a man is to develop his emotional state before he can actually attack ^{--the} the possibility ^{of} of developing something ^{else} in an intellectual sense, which is called a Soul for a man. Now the Soul for a man is that what could become complete if his physical body would be completely gone, And as a Soul, that then, this kind of an entity which contains his life, would be ready

for a different kind of a sphere to live in—^{we} consider that Cosmic Consciousness. But that before a man actually can have a Soul, he has to develop his emotional body. He has to become free from his physical. And he has to go through a certain kind of training to build his Soul. ^R I do not know how much you actually understand of the law of Three or even ^R the law of Seven for that matter. And it would take quite some time to explain it a little bit in detail. And it is rather difficult because we would be familiar with the law of Seven, I mentioned it last time, ^{cause} that it existed as an octave indicating certain processes which we call phenomenal because they are noticeable ^{by} us on Earth. ^{And} That then behind that what is a phenomena is a noumena. And that the noumena itself is subject to a different kind of law which is the law of Three, which is much more fundamental. And then in the threeness, that is, the ^{trinity} trinity, there would be a possibility of making one out of three. ^R The question that man is threefold in three centers, distinguishes him from the ^a plant which has only one center and from an animal which only has two. And when I talked last time about the continuation of growth of a tree, I meant by that, ^{that} the tree is as a plant not yet fully enough developed even to have more than one center. And that the potentiality for a plant is to have two more centers. For an animal also the potentiality exists to have ^{on} the addition of another center. But when a man is already three-centered, he comes to a certain place where the three centers can be combined into one before he actually can continue on a further evolution.

^R There are different ways of illustrating that in different charts and things that you could draw on the ^{we} ^{the} blackboard. But it really

again, it does not matter very much. The question remains that man having three centers has a responsibility to develop all three centers to its fullest extent. ^R You see the difficulty about these kind of ideas and the necessity of seeing that the ideas only become of value when they are applied in one's daily life, makes the system of Gurdjieff quite different from ^many other systems, philosophies, or religions. That it of course is possible that several religions will tell you what to do and of course we don't want to exclude anything that could become a development of oneself.

^R We also talked about fakir and Saint and a Yogi, or a Monk, or a Holy Man. That is in the development of each center by itself perhaps at the expense of the other centers. But Gurdjieff believes in the possibility of the development for a man as a whole. Simply because he happens to be a three centered being. It is necessary for him to become a full grownness (sic) in three and not in one only. And that many religions emphasize only one or at the most two centers but never three. And that the reason for the wish to apply that what one knows and what one feels in the activity of the body places a man back on Earth, in which then the three centers can be fulfilled and grow and if possible simultaneously, grow up as it were, together. And that, that what ^{re--} relates a man to the condition in which he happens to be now is simply his physical body, because that belongs to the Earth. The other two have already potentialities ^{of belonging} that would belong to different levels. And of course it's obvious that for a feeling there is a chance to have something that is not as ^{concrete} complete as a physical body and because of this difference in ^{concreteness} completeness which you might call a difference in density of the form in which life happens to exist, it is closer to the possibility of an absoluteness in which there is nothing at all as a form.

^P Again you understand that many of these ideas can simply be continued in different directions and that it is very difficult to condense it and to condense even the principles in a short space of time. But it is up to you to think and to read and to consider. And one thing that is necessary is to Work. Because if you don't Work on yourself you will have no chance to changing(~~change~~) yourself. And that the limitations which at the present time exist for each person in an unconscious state will remain limitations, and that a great deal of that what is needed for the further development of a man cannot be understood because- particularly the mind- is absolutely limited in knowledge and cannot as yet change the knowledge into enough understanding. ^P The understanding always comes whenever knowledge, either reached mentally or emotionally is changed over into an experience. And that then the experience of a man gives him the understanding with a certain part of his brain in which then he knows that that understanding based on his own experience is of more value than any other kind of a knowledge that is simply given to him and not further used by himself and then only to take up room in his brain. The changing over from that what is knowledge into an experience is quite essential for a person because it makes the level of his being as determined by the understanding. ^P If that what is applied now as knowledge by means of an experience in which the body takes part; that is as activity. If that kind of a knowledge is then understood and recorded in an absolute sense, the understanding will be for a man permanent and will raise the level of his being higher then only when he bases it on ordinary experience on Earth which is subject to his own interpretation. I ^{all} will say that again in a little different way. In order for a man to grow, he has to

have an understanding which will enhance and bring the level of his being up to a higher level. The understanding of the level of his being has to become free from that where he is now. And the freedom for his understanding has to be represented by a certain kind of knowledge which for him is more absolute; that is, it is becoming more and more objective in that sense. So that the growth of a man, dependent now on the way he is thinking and the way he is feeling which we call simply for the time being unconscious states and states of a conscience which is just ordinary — *ordinary* earth morality, that the growth only can take place when a man is lifted up as a level of his being with the inclusion of a new kind of property which is non-subjective for him.

R I know it's very difficult when I say these things in a few words because they do not penetrate that easily. The stepwise change for a man from one level to another is absolutely necessary for an understanding ^{of} what is meant by Work on oneself. I will not have the freedom from my subjectivity; I cannot have the freedom from my manifestations; I cannot leave this Earth and the moon and go up to a level of the planets unless something is introduced into my experience which makes the understanding be based on a fact which is irrefutable. I mean by that ^{that} the certain fact becomes for me only valuable to be used as a foundation from which I want to grow up, when that kind of a foundation becomes permanent and is reliable. And that in ^{my} ~~any~~ ordinary terminology the only way by which I can explain reliability as compared to that what is temporary, or will fade, or will be destroyed, is that it is then permanent in the sense that it is no longer subject to the laws of destruction of the Earth. ^R So my particular problem and in any

kind of a problem ⁱⁿ which growth is involved, means that I have to find certain facts that I can rely on and which are not subject to my ^{own} interpretation. As soon as I interpret with my subjective machinery, I make these facts subject to further destruction. But I take them out of the realm of that destruction by introducing into the fact something that is not to be attacked by my subjectivity.. I call that of course Objectivity. But it means that that kind of a fact has to become much more absolute and in the first place it has to become as a fact free from the interpretation of my feeling. And in the second place it has to become free from the interpretation of my mind. Both interpretations of feeling and of mind are of course subjective. When I want something to become more objective-I have to eliminate them; that is I have to eliminate my subjectivity. And when I eliminate that I make that what is ^{the} result as a fact not as easily destroyed.

^R The question now comes up: can I, when I make attempts and I see and try to observe myself when in the course of my daily life time and time again understanding that I am subject to the influences of daily life and that in my particular experience I am constantly connected, identified with what I am doing, is it now possible for me, when I make such attempts, that there is then the chance that an absolute fact can appear, which is free from those interpretations? I cannot do it with ^{my} the mind as the mind is. Even if the mind would be willing, because everything at the present time of my mind is subjective and I want an objective fact. Still I create for myself if possible, such a condition, that if there could be an entity which could function Objectively towards me, that then certain facts become a little bit more pure; that is, less and less interpreted by me and more and more reaching a state of a fact which

can remain the same all the time, not subject to the destruction of time, not subject even to the memory of myself. Again it becomes complicated when I try to explain it. ^RIn the first place when that what is the mind when it observes and there is interference of my feeling in the liking or disliking of that what the mind is seeing, I am not pure in the recording of my mind. If a mind is experiencing certain things and I call it an experience, and there are certain facts which come to my knowledge about myself- which is the only ^{kind} ~~kind~~ of a knowledge that I'm now interested in- then when the mind is allowed to associate with it all kind of explanations why that what I am is such and such that I even classify it or recall certain events which are similar, that all the associative possibilities of an ordinary mind spoil for ~~me~~ the ^{so} absoluteness of the recording of a fact. I don't expect you to understand this. Only on that is based the reason why one wants to Work in a certain way. And for simplicity's sake and I will repeat. ^RWhen I wish to Work on myself I want to acquire knowledge of myself as I am. Knowing that my mind is incapable, I wish to create an entity which has that property; that in itself is difficult because I have to create something which is not subjective. I have a wish to want to Work.. I can make in my mind something as if it exists and then hope that it could function, that I think my mind will allow me to do,. So I create something that I say, "Although it may not be real, it can now function: 'as if' it is real." This is the beginning of one's Work. One says, "I create an 'I' which I consider Objective and which now is functioning for me in recording facts about myself by means of observing me; or by means of being present to myself." It would ^{be} again, I must warn you, a long time before these concepts become clear. But it is the only way by which gradually

you will start to obtain wisdom in truth about yourself and free from identification. The process is simply under the assumption now that this 'I' tries to function. ^R I endow this 'I' with ^{two} ~~the~~ possibilities. One is that it can observe me and records facts as they are. The second is that this 'I' has towards me a benevolent attitude in wishing to help me. The sequence; that is, that what takes place in the 'I' when it wishes to record absolute facts, remains ^{recorded} subject to the necessity that such facts are reached impartially. I want to be free from interpretations of my feeling. It also means that the facts I want to record have to be recorded at the moment when they happen. In that way I eliminate associations in connection with my mind; that is; that what is associative--associated~~ed~~ with that what takes place in an ordinary mental process. ^R I don't want to talk too much about this anymore because it's not really important and only for quite sometime, then you will ^{start to} understand what is meant. The whole point is, that what I wish to do when I say I want to "work on myself" is the creation of something that can be helpful for me to reach self-knowledge about myself which is more reliable. That gradually I want to eliminate all kind of interpretations of any kind. And simply have a fact which I state and then is recorded in its absolute condition and is available to me in my memory. The question is asked, how can I now ^R with having this memory do something about myself? ^R Don't forget we remain 99% unconscious. Whenever we have ~~any~~ experience which may lead to an unconscious fact- which you might say is subjective, or ^{if} you want to call it a conscious fact which might be called objective- both are recorded in my memory. At certain times I will recall what my behavior has been. I then at that time, having a choice of ~~two~~ kinds of facts,

one of which is more reliable than the other. When ^{I'm} I am honest I will select the one that is more reliable which ^{is} the one that has been ~~examined~~ ^{checked} through an objective method. Then I know this about myself in relation to my behavior. Then there is a possibility knowing that I cannot quarrel with such a fact and reinterpret it to suit myself, but that I have to accept it for whatever the truth is. That then I have to admit that my behavior was definitely in a certain way without a chance ^{of} for either misinterpreting it or you might say 'gilding a lily', of accepting it to my own satisfaction when certain facts become clear about me where I cannot say it isn't so. It is also saying the same thing that when my wish is fundamental to the attempt of ^{observ-} observation, that then there is a connection between my mind and my feeling. And whenever that kind of a fact is sustained without having my mind or feeling disputing each other. Then there is a reliability within myself at least 60%, then I have to admit that that is the truth. ^P It may not be entirely the truth as yet because I ^{am} still trying to develop this 'I' in its infancy. But at least there is a beginning of something that I call Impartiality and something I call the beginning of Simultaneity. These things are of course important when one wants to work. But the possibility then exists of gradually something becoming apparent to myself and then in considering what I am, I have at my disposal facts which I cannot refute. And then in connection with my behavior; and in connection ^{with} which my honesty; and the thoughts about my behavior as it is; and relying on that what is a relationship of my emotions towards that what I call 'higher forms of being', I must come to a conclusion every once in a while that my behavior was not becoming to a Man. For, that I need honesty and I need seriousness. But of course for that I

also have to have a desire to grow up. And when one talks about wishing to work on oneself, one must have in mind an aim for growing up to become a man. ^P I have given you the definition of a man last time. In general it is, that what is potential in a man and which could become actualized even on Earth; that steps should be taken to feed such potentiality and not be satisfied until the actuality has been reached. We say it very simply that for a man it is necessary to have freedom of his body in the understanding of his own octave ending at SI-DO. Again I don't want to go into descriptions of octaves. ^P That for his emotional body it is necessary to develop the second part of his octave as SOL-LA-SI because it is not developed now. And that for the formation of his intellectual body or his Soul, it is necessary to create completely his octave because all that a man in an unconscious state has is the note DO. Nothing more. But again we may talk about that ^{at} some later time. ^P When I wish to work something takes place in me and it has a different attitude which is expressed in the wish that if I could continue with that, I would solve certain problems in my life. I may not be able in the beginning to see how such problems can be ^{related} related to a very simple almost infatigable way of trying to acquire objective knowledge. But that is of course what you have ^{to} learn. That gradually the introduction of something that is for you fundamental is of course quite different from something that can be changed almost any day and that definitely will be changed dependent on your years of maturity and your own growth. ^P The fundamental part in a man's life- there are three really- one is the fact that he is born; the other is the fact that he will die; and the third is the fact that he is alive. ^P The third fact is more important for us now. We would not be alive at all if we had already died. ^P

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we leave these simply as two definitions for the life span of a man. And during the period that he is alive on Earth he has to have dealings with his life. Life is in the form in which his body represents it. Life is in the form in which his emotions and feelings manifest. Life is in the form of what we call mentally a process of thought. Life in a man or a personality is always in a form. ^P If I want to come to the truth of myself, I have to learn to observe Life and not the form. I have to learn to eliminate the form in such a way that it becomes transparent; not to destroy it, but to be able to see Life as it is regardless of the form. Then I would have a chance that if the form would die that Life could continue to exist. ^P As a result of attempts of work, certain things take place. I change because I acquire a certain kind of knowledge which is different from my unconscious state. I do not always know if I have an 'I'. I do not always know if something is in existence with myself which you can call a ^P presence. But I do know that when I make an attempt which is as honest as I can make it, that then because of that, the changes which take place, and many of them are physiological and some psychological, will give me at certain times experiences which I have not had. Sometimes such experiences go quite deep. Sometimes they are not to be explained. Sometimes they look as if there is an 'I' but I don't know that it is there although it is as if I experience results. It is sometimes that one becomes in this kind of processes a little bit over sensitive, that certain events take place within a person which one cannot necessarily control but also because of its nature one is afraid of and then one is a little bit reluctant even to continue to wish to work. But it doesn't happen so often because in the beginning what is really necessary

is to keep one's feet on the ground and not to go off on all kinds of hallucinations. Although it is quite possible that experiences will take place particularly those one is ^usensitive. Or a person who has a certain kind of extra-sensory perceptions- all of that, yes M, is it time...

MR. LUTTER: Oh M- did ^{n't} you hear the bell?

MR. NYLAND: I did M, yes I heard it.

ed with cap:

MR. LUTTER: I don't trust it yet.

MR. LUTTER: I'm on hand, M, Nyland. - OK.

MR. NYLAND: Alright.

Tape runs off.

O.K.

Now what will one do with all of this kind of information? I live my ordinary life on Earth. I have certain things to fulfill my responsibilities. I have a wish to grow up. I want to understand myself. Particularly when emotionally involved, I want to become serious, more essential, deeper; I want to understand the riddles of the universe; I want to be able to place that what takes place outside of myself in a certain way that I can recognize them, or perhaps even compare them to that what I experience; I want to see the similarity between a man and a machine; I want to investigate if I can either science or philosophy or what is called art last time; but particularly I want to have a relationship which I call religion as something that can give me a guide and for which then I will have to have an indicator to tell me that I am on the right road; I want to develop for myself a certain consciousness which enables me to give me real knowledge about myself and light- as it were- on that path which I want to travel; I want to evolve to a different level of being; I would like to understand life as it is now manifested through me on this Earth, not even being able to explain why it happens to be, then only pragmatically, knowing

that that what I experience happens to be this and I call this myself with my name and I say now, during this particular period, I feel that something ought to be done with myself and I am going to do it. ^R Now it depends entirely how much I wish. It depends also how much is explained of what I should do. The question of the introduction of an Objectivity seems to be extremely important if I want to get away from where I am, by the introduction of something that is new. ^R If I start to compare physical sleep with waking up I know what is intended as something new when I open my eyes. It means that when I ^{PA} open then that then the whole functioning of my ordinary life ~~commences~~ begins, and it is entirely different for me as a human being to be asleep and be in bed; even if I sleep walk, I am not conscious as compared to when I get out of bed and start doing things and my machinery of thoughts and feelings have been started in ^{the} motion, and usually the activity is a result of that. This I call a stepwise change. ^R I call of course my sleep, ordinary sleeping, ~~consciousness~~ because although I hibernate, I keep on breathing and I still have a body that functions and seems to be alive and wakes up in the morning. The fact that I go over to this other state which I usually call my conscious state, not believing that a conscious state is the last word, but starting to ~~be~~ looking at it by looking at it seeing that I am in some way or other bound, the idea of freedom occurs to me. Now I'm looking for something that is free from the bondage of the upon. When I am on Earth I want to be free from my manifestations or I want to be able to manifest in any way I wish without you might call it being manifested upon. I want to have that kind of control as a man to be able to say what I must say and not say what I should not say to be able to do and all

not say; to be able to do and have an ability and not do it when it would be deleterious; to be able to have thoughts and feelings which are appropriate and not having to do with that what is just ordinary existence on my part when I must consider conditions of life which are not my own, and particularly ^{religiously} speaking, I want to find out if I, as a human being, have any right to consider the existence of powers or certain entities higher than I am for which I simply use the word more spiritual or perhaps even more absolute; or in religion of something that I say it is like ~~God~~ for me, and if I want to describe it, I say that what I consider God has to be omnipresent, omniscient, and omnipotent without really knowing what I ^{am} talking about. I use those words "Omni" in order to indicate something that is of such a value that I can not reach it and I cannot even fathom it; that is, it is not possible for my mind to have any idea of what is a concept of infinity when I even want to use the word concept for that, because infinity if it is totality of everything that is ~~given~~, ~~known~~, I have no means of an experience of that kind. But still religiously I feel that what I am on Earth and being bound is not becoming to a man as he should be, and that for him the possibility ought to exist that there is some kind of a freedom possible, and that his religion should teach him that freedom. Now you take whatever religion you wish and you see if that religion teaches you freedom. It can teach you mysticism; it can teach you yielding; it can teach you of course withdrawal from the world. It can encourage you to go to an ivory tower; it can really give you an idea of what it is to meditate. But it does not as yet teach you how to behave as an ordinary human being walking on Earth; waking up in the morning; having breakfast; and ordinary talk-talk.

from values of the exercise of your ordinary being existence; I can teach you

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having breakfast; and ordinary talk-talk with anybody; having work at an office; having to earn money; having to have dealings with different people liking them or not, enemies or friends; having for yourself insistently and consistently a desire for continuation of your growth by the utilization of what ^{you} new experiences in an unconscious state. ^R Try to define for yourself what you extract for yourself as insight into yourself by becoming a San Hinduist; try to find out for yourself what it is that is meant by ^{meher} Maharshi when he says, "God is Love and He is", and unfortunately he died. What is it that you get from it? Are you love? Can you love? Is there any possibility even of imitating that kind of a state? What do you get by following ^{maharshi} Maharshi; by reading it; by sitting with him under a palm tree and taking it all in? What do you get out of Rig-Veda? What do you get out of Upanishads; or the Mahabharata? What do you get out of the holy books of Persia? What can you get out of Egyptian mythology, or Norwegian mythology, or Middle Ages, the story of King Arthur and all of that? ^{stories} What is it that you can use in your life? In your unconscious state when you sit and have breakfast; when you have a little bit of encounter with your wife; or your children; or your educational problems; when you have to have dealings with your boss and you lose yourself; when you meet a policeman because you are driving too fast and you get angry and maybe he takes you to jail or something? ^R What is it for a man when he lives his life the way we have to live it? What is your opinion about your reaction to all the different statements about Vietnam; and war; and crime; living in this life on Earth - now Boston, New York, wherever you may be, filled with all kinds of junk and nonsense; jealousy? What is it in you that is jealous and that is vain and that you wish, and what is selfish and what do you allow for

others to exist? How much do you want to go out of your way to give
 again if you do, for what do you want to do it? For your own
 development or just to be a good fellow? Can life as it is given
 to a man give him the impetus to utilize--to utilization of that
 what is given for the purpose of his own growth without harming
 anyone else? ^R Is it possible during the week without having to wait
 for Sunday to be reminded of the Holy Script? Can you read the
 Bible and understand it when there's mention made of sleep, of the
 disciples falling asleep in Gethsemane and Jesus going ahead a
 stone's throw and he comes back, there they are, the three asleep.
 What's meant by that sleepiness there? Can you understand? Do
 you know the Ten Commandments sufficiently? Can you live in accordance
 with it? ^R What is there you can do? What happens to your hypocrisy?
 What is the question of lying? Where is your conscience at times?
 Why do you want to get away from things that are easier instead of
 asserting yourself? Why don't you get up sometimes when you know
 damn well ^{that} you should get up in the morning? That there is laziness,
 that you don't want to do certain things but nevertheless sometimes
 you're forced. Sometimes you hate it. Are you entitled to hate?
^R Can you afford it for yourself, to waste energy of your life which
 is given to you to be used for certain purposes? ^R And ^g you can make
 a long list about all of this that we, as ordinary human beings,
 and are not ^{any} better than another. We are all in the same kind of a
 boat of unconsciousness. ^R How can one understand it? Simply by
 saying and reading a little book and believing that Meher Baba
 existed in a certain way? Does it help me to know what I must do?
 When I get up in the morning; and I think of my day; and I don't
 know ^{want} what to do what I have to do; and I don't want to dirty my
 hands when I'm a mechanic; and perhaps, I love it and maybe I

don't and still I do it and I'm forced. Can I really? What kind of ~~work~~ can give me enough wish to buy bread in Heaven? What is meant by Heaven on Earth? What is meant by Heaven within oneself? What is meant by a development of one's ~~inner~~ Life? What is more essential for me if I wish in accordance with such rules? What is for me morality which is universal if objective so that it applies to everybody and is not subject to the pronouncement of a judge?

^P What is it for ~~my~~ life that I wish so that when ^I you might say- I die and then meet Saint Peter at the gate, what can I tell him? Have I used the talents that I have received? Ten? And made them into another ten? Or five? Or one? Or one that I just buried and then brought it up and say I have taken care of it? Look! And what was the result? Thrown into outer darkness- according to the Bible- you understand what it meant. ^P Do you understand what you have read? Do you know religions? Do you know enough about them to find ^{out} what they really mean in your life, not for your nice lovely feeling or your mind? Application in your daily life; when you go to the grocery; when someone steps on your toes; when you are there with the little wagon in the, in the supermarket; such are the things that count. How are you with your dog when he bothers you? Do you kill a fly when it buzzes around for your sake, to do what? to sit and enjoy ~~the~~ ^P We talk about ^{serious} serious things when we talk about ~~Mark~~. We talk about the acquisition of consciousness, which means the making of a Soul for a man; that means that he believes that he can continue to live, that his life is just a little stepping stone, maybe with a great many other reincarnations and at certain times of course he knows that he will be up against it. What is the devil in one? What is ^{he} ignorance in one that is unjustifiable? What is wishing to do and not doing it and knowing that it ^{is} is a sin? Is there a sin of the Holy Ghost? What is the Holy Ghost? If

there is a Father, and a Son ^{and} and Holy Ghost, what is it? Try to explain it for yourself? What does it mean in the Bible? ^P The law of ~~Trinity~~ ^{Trinity}? What Curdjiell calls Trisemonia? What do I understand of an octave? Where is the law of ^Tthree? I call it a noumena behind a phenomenon of the law of ^Sseven. DO. FA. SI-DO. Three point. Ray from a triangle. And a triad like DO-RE-MI is a triad. To be able to get across FA. What is FA? A bridge? What for? To enter into what? What's the difference between SO-~~LA~~-SI and DO-RE-MI? Think about this if you want to because it might help you. But really what counts is, when you get up in the morning; and there you find yourself; and there you are a big hunk of flesh; and it has requirements of a certain kind and you want to this and you keep on thinking and you want to do this and you can not do it even if you wish; and before you know it your energy is gone; and there it drains out of you because you happen to be a little bit disappointed because someone happens to telephone you and tell you that you are a creek or whatever, whatever happens in a daily life for a man when he wants to live and he cannot live. [?] He makes a trip. He says I come to Boston. Good! And the ^{weather} ~~weather~~ bureau says, "Nice weather", and so he says, "OK, Thursday, fine". So John and I, we have come. ~~There we are~~ ^{There we are} in the midst of rain all the way through. And then I say ~~why~~ ^{about} To come here to Boston to tell you ^{about} a little bit of certain things? Why should I come? Why don't I stay home so that I can sit and look at the rain from the inside and say, "Poor Boston. Yes, I'm sorry I couldn't come." But I do come, because there is a little conscience. And I say I want to because I think it is necessary. I have given my word. I said I will come in ^{two} ~~two~~ weeks. Why should I not keep my promise? Simply because the ~~weather~~ ^{weather} bureau is ^{bad}? And I can curse them. Sure,

why don't I? I can tell them to go to hell. It doesn't help me very much. I still have to sit in the car and drive through the rain and John still has to exert himself. I can sit. I can even think. I can even play a little tape. It's a little more difficult for him. Why does he ~~want to~~ come? To take a day out of his life for me to come to Boston and then go home. Tonight. Late. Yes, I will tell you. I won't be back in Warwick until about two or three o'clock. And I'm perfectly willing to do it because I believe in a conscience. I believe in fairness. I believe in keeping one's word. I believe in ~~the necessity of overcoming~~ difficulties when they are there. I believe in Work. I believe it's right for me to Work. I believe that I want an opportunity to be reminded that my inner Life exists and continues to cry, because I want to feed it. ^H I want that ~~is~~ Life to be so that if I die physically, that something else I can count on. I don't want to die. I want to be eternal. Stupid even to say such a thing. Stupid ^{juu} to even to ask ~~God~~ in prayer, "Make me eternal". He will look at me and say, "What for; you unconscious little creature just on the planet Earth, that planet down there. Why should I even pay attention to you? Don't you know who I am?" I say, "Yes, I know you're God." He said, "Don't you know what that means? What is there Godlike in you?" ~~that I think my conscience is~~ "You see one talks about such things how to make a Man out of a Man. How to behave in a certain way that one says, 'God forgive me, I did not know. It's my fault. Maybe it was. If it was I'm sorry.'" And He tells me it's not a question of being sorry. It's a question of Work. Keep on Working because then you will find out what is needed for a person is not to spend his time and energy in all kinds of superficiality. That something takes place in him, he says, "I wish to grow up". Then you won't waste ti

Then you won't waste too much of your time and gradually you will not talk too much ^{any more} about all kind of blabbering nonsense, about blue sky and about this and that and the other and gossip. Forget it for a little while. Grow up if you want to really ~~grow up~~. Make an attempt. Don't remain a child. You will return to childishness very soon if you don't look out. You will return to unconscious states more and more. You will become less and less of a spiral. You will grow down gradually as a spiral. You will be buried after a little while..If you don't want to do anything about yourself. That's it. You just will be effaced from the Earth, and dust returns to dust. And whatever there is of aliveness will be joined with the totality of all life and your ~~name~~ ^{self} will be forgotten, and you will not exist any longer. Of course that sounds like dire nonsense to some people. Unforgivable ^{able} to cry about such things. It is Cassandra-like to tell you the truth about the future. But you see the other side is, if a man is a Man, why isn't he a Man? And if he is not a Man now, why can't he become one? This is a determination for a person. I don't care if you follow Gurdjieff. I do care if you are not in earnest. If you can find whatever you wish anywhere. Read ^{take} ~~Spinoza~~ ^{Spinoza} Study ^{if} ~~that~~ ^{you like}. Bergson. I don't care what you read. If something affects you like Goethe or Schiller or Cervantes or Rousseau, go ahead. See if it helps you when you have to teach little children; that they pull your leg and are crude to you. What will you hold onto for yourself? With what? How to hold onto ~~that~~ what is you, and your own and that they cannot take away? How will you teach by words; or by attitude; posture; by being; by showing that you are in that way superior without telling them to have to do this and that and making ^{rules} ~~rules~~ ^{but} ~~examples~~? What is needed for a man is to

have for himself an idea of his being. When he can be, he can then rely on that what he is even if at the present time he is not always that ~~he remains truly idealistic~~ for a person by means of developing that what is now not as yet developed and to work towards it in such a simple way. I say again and again in daily life when you put on a stocking; when you take it off; when you put on your shoe; you lace it; you undo it; put it on again. All that is moments of time. If you understand that, all the time opportunities for something to be present to you. All the time a little 'I' that you could create if you had that wish. ~~Don't wait for Sunday. Don't wait for church. Don't wait for good opportunities.~~ ^{they are now right now.} ~~Don't~~ Each time you say that word. My God, it is my time. You work so simple. Just awareness. Just acceptance say that you are by that what you can create as Objective Faculty and to continuation if you can when your mind will not disturb you too much. And tell your mind to get out and don't, don't bother you now. Energy is taken up by this unconscious mind. Relax then, Drain it. Become active and establish a relationship between that part of your mind where this Objective faculty can be - can be placed from where it will observe you. This 'I' observes; say, "I observe me". Say, "I am". ~~That is the~~ ^{That is the} body existing, and my 'I' knows it? What is "I" am? 'I' means that what is me when I am in contact with that what is higher than I am, wishing then to become that what ^{as yet not attainable} is higher than I am, wishing to become that what is as yet not attainable. But my sincere wish is to grow up and to evolve; to become part of that 'I' totally as Life. ^B And 'Am'. It means Amness, that what I am with my body, with my chest when it vibrates and I say, "Am this Am." Do you understand? ^R What is in your hands is M-H. Understand that Memento Mori. Look at it once in a while. There is an M in your left

hand and in your right hand. Memento remember, mori you will die. Each person is mortal. You remember that when you look at your hand and then maybe you say, "Why don't I Work; why don't I make an attempt now; why do I have to wait; is my next moment better than this moment when I have a Wish?" ^R You see, try to create for yourself such conditions that you cannot forget, which you make because you want to grow up. When a little child wants to grow up and has not really any thought for growing up but ^{he} wants to grow up, it's totally over the totality of that body, ^{the} ~~whole~~ wish. That he doesn't grow up any further physically, that's the end as far as the Earth is concerned. That's the condition we face. ^R That the feeling only grows up as the DO-RE-MI; that's all. Too bad for us; we have to make it SOLE-DO-RE-MI. And the mind is only a little bit of a DO. Strikes a DO as a sound; that's all; no overtones; no octave; no nothing that one knows about. DO-RE-MI of intellect. DO is, when I turn my face to the possibility of further growth. that I wish to go to infinity; to God; to the Sun Absolute; to that what is in total understanding. I turn around and I say, "I wish to Work". Observation, ^P participation. No, not yet participation. I don't know. Observation I say; ^T impartiality; ^S simultaneity; yes, there is three in the note DO. Then RE; Participation. That what is Objective to me comes down to me as I am on Earth in my manifestations and takes part in my manifestations to direct that manifestation in accordance with the rule ^{of} sometimes one says 'the golden rule' - the rules of Objectivity. Then the expansion of my life, I call it, experimentation. That is DO-RE-MI of the Soul. FA of the Soul - the reception of energy from the emotional body in order to over-bridge the difficulty in the wish to create conscious labor as a result of intentional wish to suffer. That belongs to Work a little

later, maybe quite some time later in order to go over to the SOL-
LA-SI of the Soul preparation gradually for cosmic consciousness .

R Listen to tapes. Read ALL AND EVERYTHING. Talk to people. Study.
Work so that you can learn to understand what is meant. It's not
going to be given to you just because you ask for it. Never on
a golden platter. It's a little bit of a tin plate sometimes that
you may have. Maybe even just ordinary pottery. Maybe just a
piece of paper, it maybe presented to you little tissue paper so
that it falls apart when you handle it too roughly. Work is Work
for oneself when one wishes and you can have it if you wish, because
if your desire is ^{very} strong how does one say 'God will hear you'. 'Your
conscience will answer.' You will be there present to yourself.
You will understand and learn to know the reality of yourself; you
will have knowledge of the reality of that what is yourself with
a capital 'S'. Being for you for the time being is a state of
self-consciousness. Isn't one wants to Work towards that. You
have to learn more. Study. Question more. Actually bring to
a Group results. "This is what I ^{ve} tried"; "This I don't know"; "I
understand it a little"; "Help me, tell me what must I do?"; "How
can I live?" *R* Pray to God sometimes. Pray to your own conscience.
Hope that your own conscience will develop. Say that there are
objective rules of morality. Try to find out where they are
written about in ALL AND EVERYTHING and sit and read it and read
it again. Again and again until it becomes part of you. Read
Ashiata Shielesh. Read about Love, Hope, and Charity. Faith.
Read ALL AND EVERYTHING. Read yourself. Read your ALL AND EVERYTHING.
Come to conclusions about what you really wish. What is your aim?
Keep it to yourself and don't talk about it too much. But make sure
that there is an aim then, if you wish you will find the strength,

there is no doubt about it. You will find it. ^R Again I say, it need not be Gurdjieff. But Gurdjieff happens to be. So if you can, don't neglect it until you find something that is really better for your daily life. ^R So I hope to be here two weeks from today. I think you can then ask questions, if there are questions. If there are not questions, I will talk. But you can make that meeting your meeting by asking questions. I'll do my best to answer you the way I may. I hope maybe can be helpful for you. In the meantime, your own meetings, you attend if you wish to be serious. ^R You do such a thing that you want to consider this kind of inner life ^{with} ^{worth} more than anything in the outside world. Try to understand what is meant by that- so that if you do face your death, that maybe you know how to stand straight and ^{to} look God in his eyes.

Good Night.

END TAPE

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